THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.*"—BOOK OF MORMON, ALMA 29: 9.

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THE PHILOSOPHY OF "MORMONISM."

BY DR JOHN A. WIDTSOE, OF THE BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH, IN THE "IMPROVEMENT ERA."

Introduction.

IN its broadest sense, philosophy includes all that man may know of the universe—of himself and of the things about him. To be worthy of its name, a system of philosophy must possess certain comprehensive, fundamental principles, which, if clearly understood, make intelligible to the human mind any or all of the phenomena in the universe. The simpler these foundation principles are, the greater is the system as a philosophy. In the words of Spencer, "Philosophy is knowledge of the highest degree of generality," or "completely unified knowledge."

It is through the possession of general natural laws, around which all minor laws cluster and find explanation, that man obtains power over nature, and a full understanding of her ways. For example, it would be a herculean labor, involving infinite pains, to trace out in detail the motions of each heavenly body. If the law of gravitation is understood, it is really unnecessary to attempt such a labor, for the law of gravitation explains all the motions of planetary or stellar bodies. The law of gravitation is a philosophical principle of great generality.

It is to be observed, that the great laws of nature are inferred only from a number of lesser laws that have been gathered by man. A generalization which is not built upon numerous confirmatory observations, is at best an uncertain guess, which can be accepted only when demonstrated to be correct by numerous isolated experiences. The rational philosopher proceeds from the many to the few; he groups and groups again, until the wide, fundamental laws have been attained.

In olden days, and at times to-day, this method was not pursued. A philosopher, so called, would assume that a certain statement or idea were true. Upon this idea, an elaborate, speculative, philosophical superstructure was reared. If by chance, and the chance usually came, the fundamental notion was shown to be false, the whole system fell with a crash into the domain of untruth.

It is the glory of modern science that by its methods, innumerable facts, correct so far as present instruments and man's senses will allow, have been gathered; and that present day philosophy is built upon these certain facts. The errors, if any exist, of this philosophy lie not in the foundation stones, but in the inferences that have been drawn from them. Modern philosophy rests upon the truths of the universe, and not upon the wild speculations of men.

The purpose of this article is, first, to point out the generalizations that modern philosophy accepts as explaining all that happens in the universe; then, to show that the fundamental doctrines laid down by Joseph Smith are identical with those of modern philosophy, and that in many cases the Prophet anticipated the scientists in the full and correct statement of many of these laws. If the argument is convincing, it will certainly be a strong evidence of the divine nature of the work of the Prophet Joseph Smith. For nearly six thousand years the philosophers of the world guessed at the fundamental truths of the universe, without hitting upon the truth as revealed by science. If Joseph Smith did succeed in building a true philosophy, as judged by the modern light of knowledge, he was certainly something more than the greatest thinkers of the age preceding him—he was inspired of God. As in other fields, so in the domain of philosophy, "Mormonism" will drive all other "isms" to cover. In no sense does this brief article attempt to outline the whole of "Mormon" philosophy.

The Fundamental Conception of the Universe.

The philosophy of science, which is the basis of all rational philosophy, rests upon the doctrine of the indestructibility of matter. According to science, matter cannot be destroyed, and it is unthinkable that it ever was created. True, matter may appear in various forms; the tangible coal may escape through the chimneys as an intangible gas; water may vanish into vapor; gold may unite with acids to form compounds entirely unlike gold. However, the weight of the coal in the gases passing through the chimney is the same as the weight of the coal fed into the stove; the water vapor in the air weighs percisely as much as the water that was in the vessel; the gold in the compound weighs the same as the metallic gold used; in every case matter has been changed into another form, but has not been destroyed.

Along with this fundamental principle, science holds the doctrine of the

indestructibility of energy. Matter of itself is dead and useless; it is only when it is in motion or in the possession of energy that it can take part in the processes of nature. Matter without energy is not known to man; however inert it may be, it possesses some energy. The ultimate particles of all things—rock and plant, and beast and man—are in motion; that is, they possess energy. The immediate source of energy for this earth is the sun, though the ultimate source of universal energy is not known.

Energy may appear in various forms, as light, heat, electricity, magnetism, gravitation and mechanical motion; and each of these forms of energy may be changed into any of the others. In every change, however, there is no loss, but simply a change of condition. That which men call energy, the vivifying principle of matter, is indestructible. It has never had a beginning and shall never have an end.

To the mind of man, however, a motion independent of something in motion, is inconceivable. An ocean wave without water is nonsense. It is equally difficult to conceive of energy which is immaterial, passing from the sun to the earth, through empty space. There must be something between the earth and the sun, which carries the energy. Such reflections have led the thinkers to the belief that all space is filled with a subtle medium, now called the ether, through which energy passes in the form of waves. Every new discovery in science has tended to establish the correctness of this theory. To-day, few doctrines of science are so well established as that of the universal ether. The ether is a refined kind of matter which fills all space, and permeates all things. It is in the table on which I write; in and through the ink; between the ultimate particles of the glass of the ink bottle. This earth and all heavenly bodies, are simply suspended in the all-and-ever-present ocean of ether. By the agency of the ether, energy is carried from the sun to the earth, and may be carried anywhere in space. Light, heat, electricity, magnetism, and gravitation are all various manifestations of ether motion.

A word is spoken. The physical act of producing sound causes a disturbance in the ether, which is carried on in the form of ether waves. On through all space, radiating from the place where the word was spoken, they go. The spoken word can never die. The ether ocean has it in its keeping. Thus it is with all our earthly deeds. Marconi disturbs the ether with his instruments; the ether waves fly with lightning speed into the whole universe. With another instrument, properly tuned, anywhere on this earth, one of the escaping waves may be caught, and the message read. So, also, when the proper receiving instrument is discovered, may the spoken word be read. The ether ocean is an imperishable and absolutely faithful record of all that happens in the universe.

On these three doctrines, the indestructibility of matter, the indestructibility of energy, and the existence of the universal ether, rest primarily the explanations of the phenomena of nature. Hand in hand they stand, an almost perfect example of the greatness of the human mind.

Does the religion founded by Joseph Smith rest upon the same or similar laws? "Mormonism" claims that it embraces all knowledge; that there is no essential difference between matter and spirit, between the physical and the spiritual. If so, that which is fundamental in all external nature must be

fundamental in theology. To the very beginner in "Mormon" theology, it is a familiar fact that Joseph Smith taught that matter is eternal, and has not been nor can be created. Matter is co-existent with God. God Himself is material, in the sense that His body is composed of a refined kind of matter. In the fundamental laws that underlie all nature, there is perfect harmony between science and "Mormonism." Few religions can say as much. In most systems of theology, it is assumed that the ruling power, God, can create matter. In "Mormon" theology He can only organize it.

It is not quite so well understood that the doctrine of the indestructibility of energy lies also at the foundation of "Mormon" theology, and was taught by Joseph Smith. It was clearly comprehended by the Prophet and his associates that intelligence is the vivifying force of all creations—animate or inanimate—that rock and tree and beast and man have ascending degrees of intelligence. The intelligence there spoken of by the Prophet corresponds fully with the energy of science.

That the Prophet did not use the word current among scientific men at that time does not destroy the validity of the claim. Different words have no quarrel when they mean the same.

The Prophet also taught that this intelligence fills all space, and that it may appear in various forms, such as heat, light, and electricity, and that it is eternal, and can neither be created nor destroyed. These are the very qualities assigned to energy by scientific workers. This doctrine and its coincidence with the doctrine of science, appear marvelous, when it is recalled that the Prophet laid down these teachings in 1831, more than ten years before they were discovered by scientists, and a generation before they were generally accepted by the scientific world.

The Prophet did not stop with the enunciation of these two fundamental doctrines. He declared that a refined medium, called the Holy Spirit, fills all space, whereby intelligence is conveyed from place to place. In the terms of Joseph Smith, the forces of nature, such as heat, light, and electricity, are simply various manifestations of the intelligence of the Holy Spirit; in the terms of science, of the energy of the universal ether. The parallelism is complete. The Holy Spirit, in "Mormon" theology, corresponds with the ether of science. This doctrine, too, was enunciated many years before the corresponding doctrines were established among men of science. The establishment of a system of theology which rests upon such perfectly scientific laws, of itself, if men would read with unprejudiced minds, would entitle Joseph Smith to a high position among the rational philosophers of the earth.

The Invariable Laws that Govern the Individual.

On the basis of the fundamental laws, above defined, what does science require of its devotees? How does it effect the actions of the individuals? As in theology, the scientific worker must have faith in the principles that have been discovered. It is not possible in one lifetime for a man to repeat all the work of preceding workers, to demonstrate the accuracy of their results. Much must be taken on trust; though at any time, should it be necessary, the earliest work may be repeated. Besides requiring faith in the principles discovered and enunciated by others, science demands that its every worker shall believe in things that lie far beyond the reach of man's senses.

The universal ether can neither be felt, seen, heard, smelled, or tasted, yet the phenomena of nature compel us to accept its existence as indisputable fact. The science of chemistry is built upon the theory that all matter is composed of ultimate particles of matter called atoms. So small are these particles, that man shall not be able in this life to bring them within the reach of any of the senses. Yet thousands of well established facts of chemistry tend to prove the existence of the atoms. In the faith of the scientist must be an absolute, unquestioning belief in realities that are represented to the human mind by the conception of atoms. The crystallographer, by a simple examination of a glass-like crystal, can state with certainty that the ultimate particles are built up in certain definite ways. These particles can never be seen by mortal man, yet no sane person who studies the modern science of crystallography, fails to believe the correctness of the doctrines of the structure of crystals.

Many other illustrations might be quoted to show that science demands a faith in unseen, and, as far as direct action upon our senses goes, unknowable things. Such faith is indispensable to the worker who accepts the results of modern science. It is also to be remembered that without faith in the conception of science, it is quite impossible to make any scientific progress.

In theology, at least in the system established by Joseph Smith, a similar faith is required of the individual. God and angels have been seen by very few individuals. These realities must be accepted by faith. In the words of the Prophet Joseph, "Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings." With respect to the first principle of science and theology, "Mormonism" is in entire accord with the best philosophy. The individual, whether scientist or theologian, must base his work on faith.

The scientist who has acquired faith in a law of nature will no longer transgress that law. He will obey it. If he establishes the faith that a wire connected in a certain way with the electric dynamo carries a current sufficiently strong to destroy life, he will not wantonly seize that wire in his hands. Before this faith came to him, he probably came near losing his life by the careless handling of the charged wire. To conform to the laws of nature is scientific repentance. Faith in science or religion is a high form of intelligence and is opposed to ignorance. Repentance is the use of this intelligence for the benefit of man.

In "Mormonism," the second principle of action for the individual is repentance. If faith in God has been attained, and His laws have been made clear, the believer will no longer violate those laws; he will obey them. That is repentance. Not by a jot or tittle does this kind of repentance differ from the repentance taught by science. True, science does not *speak* of repentance, but it *thinks* it. In the matter of the great principle of repentance, governing the action of workers in science or theology, "Mormonism" is eminently sane and philosophical. Faith does not compel men to repent; but it is a necessary precedent. The man who does not repent in science or theology, after he has acquired faith, renders himself liable to injury and retards his own progress.

In the system of theology taught by Joseph Smith, baptism is the third

great principle to be obeyed by the individual; that is, unless baptism follows faith and repentance, it is impossible to enter the kingdom of God. Many religious men, who can partly grasp the philosophical meaning of faith and repentance, fail to understand the necessity of baptism. To many, it is nothing more than an idle form which has no meaning. If, however, baptism is a true requisite for entrance into the Church of Christ, it must have its counterpart in all systems of true knowledge.

Suppose that man has attained faith in electricity. He then resolves to refrain from violating any of the laws of electricity. Suppose, further, that he desires to produce a current of electricity. He winds wire round a piece of iron, and revolves it in the field of a magnet, and the current is produced. If the wire has not been wound in a certain definite manner, and has not been placed in the proper relation to the magnet, no current can be produced. The scientist may rail and object that it is all nonsense to insist that the work be done just so to produce the current. Nature is inexorable. The man to enter the kingdom of the electric current must yield obedience to the order of nature; he must receive a scientific baptism.

The chemist learns that the gas known as hydrogen is found in all acids, and may desire to obtain a supply of the gas. To do this he must bring the acid into contact with a suitable metal, such as zinc. The chemist may insist that he should get hydrogen by pouring the acid on wood. He soon finds that hydrogen may not be produced in that way. Inexorable nature again speaks up, "To enter the kingdom of hydrogen, the acid must be thrown on a metal." The chemist obeys; the hydrogen is evolved; the chemist is baptized.

The astronomer learns that a piece of glass ground to the proper curvature will enable him to study the stars. The beginner says, "It is all nonsense to use a curved lens, I will use a piece of flat glass." He learns that nature never yields, and finally adopts the curved lens for his telescope. The young man has been baptized into the kingdom of the stars.

The baptism taught by the theology of Joseph Smith is nothing more than obedience to the law. Just why it is necessary to be buried in the water to enter the Church, perhaps no man fully knows. Nor does any one know just *why* the wire must be wound, just so, to produce the current of electricity, or the acid brought upon a metal to yield hydrogen, or glass be ground to a certain curvature to bring the stars nearer the human vision. Of one thing every thinker may be certain, that the essential principle of baptism is as necessary in science as in theology. In this matter also, then, Joseph the Prophet is eminently philosophical.

The fourth principle in "Mormon" theology teaches that after baptism the gift of the Holy Ghost is conferred, which enlightens the mind, clears the intelligence, and brings man nearer the presence of God. So also in science, to the man who obeys the laws of nature come greater power and intelligence, to him who winds the wire right, the electric current comes, with all its latent powers. To the chemist who throws acid on the metal, hydrogen is yielded, with which many wonders may be performed. To him who gazes into the heavens through a properly ground lens, many of the mysteries of space are revealed. Thus is the Holy Ghost conferred in science; and thus, also, in a

more subtle and greater degree is it conferred in the Church. The dogma of Joseph Smith and the teachings of science harmonize perfectly in the examination of the fourth fundamental principle of the philosophy governing the individual.

So, one by one, the great principles of "Mormon" theology may be shown to have a scientific, philosophical counterpart. It is a matter of great note that the philosophy of Joseph Smith compares so closely with the philosophy of nature. It is even more notable that the "Mormon" prophet taught these things as absolute truth, long before science had proclaimed many of them invariably correct.

[TO BE CONTINUED.]

THE PEOPLE OF MARS.

THE *Express* correspondent at Paris, writing recently, says:—"M. Camille Flammarion, the eminent French astronomer, declares in an interview to the 'Patrie,' that the inhabitants of the planet Mars are much more highly developed than ourselves."

"Naturally," he says, "it is impossible for us to imagine what forms living beings must take there; but it is equally impossible for us to assert that the forces of nature, which are there the same as here, and act under almost similar conditions—atmosphere, climate, seasons, aqueous vapor, and so on—have been rendered sterile by a perpetual miracle of annihilation, whereas on the earth the cup of life overflows everywhere, and the generating force of beings immensely surpasses their zeal and durable vitality.

"There are many advantages in favor of the Martians. First of all it would be difficult for a human species to be less intelligent than ours, seeing that we do not know how to control ourselves. The second reason is that progress is an absolute law which nothing can resist.

"The inhabitants of Mars, older than we are, may represent what we shall be in several million years. A third circumstance in their favor is that they are in a better position than we are to free themselves more quickly from the heaviness of matter. Martians weigh less; their years are twice as long as those on the earth. Finally, the climatic conditions of Mars appear to be much more agreeable. The hypothesis that Mars is inhabited by an intellectual race much superior to our own is growing stronger every year in proportion as astronomical observations become more and more precise. The geography of our neighbor is better known than was that of the earth three hundred years ago. The same can be said of the meteorology and its climatology. No one can tell for certain what the weather will be like on earth to-morrow. Well, we know almost with certitude what the weather will be in such or such a country of Mars next week or next month. Its atmosphere being constantly pure and transparent, all the geographical configurations of the planet pass with precision into the field of vision of the telescope."

Do thoroughly whatever work God may give you to do, and cultivate all your talents besides.—ARCHIBALD A. HODGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 1, 1906.

EDITORIAL

ANGELS.

Some American newspapers have recently been discussing the nature of angels. The discussion has grown out of the rejection of some sculptured work in a New York church building. The artist made his angels conform to the traditions of the painters of the middle ages, and carved female figures. The clergymen on the building committee objected to these "lady angels" because they were not biblical, as the angels spoken of in the Scriptures were undoubtedly male.

An English religious journal makes the following comment on the question:

"It is to be doubted whether the sex of angels can be definitely determined. The best decision in this delicate matter perhaps would be to give them the strength of one sex and the beauty of the other without any of the frailties of either."

The uncertain ring in this comment arises from the lack of a proper conception of the nature of angels. For hundreds of years Christians have been educated into the belief that an angel is some being altogether separate and apart from the human race, and having nothing in common with it. The wings which painters have given them, have classed these heavenly beings rather with the birds than with men and women. An English artist who makes a speciality of angels expresses himself in this manner:

"Angels should be regarded as a distinct order of beings, not as human beings promoted to a higher state, and therefore it is not at all illogical to regard them as sexless. Artists have always found a difficulty in depicting a satisfactory angel. It is not easy to combine the virile strength and power of the masculine character with the gracefulness, the refinement, and the spirituality of the feminine. There are very few artists living or dead whose types of angels are convincing. To my mind Botticelli is far more successful with his angels than any other artist, and he has combined the two natures in an exquisite blend. The correct angel nowadays is quite sexless."

There need be no great mystery about the nature of angels, for the truth regarding them is simple enough. The scriptures are full of accounts of the doings of angels, which show that they are messengers from God to man, to bring news, to warn or to instruct, to destroy or to restore—in short, God's servants to establish His purposes in the earth.

But who and what are angels? We can do no better than to quote from some of our brethren who have written on this subject.

Parley P. Pratt in the "Key to Theology," says: "Angels are of the same race as men. They are, in fact, men who have passed from the rudimental state to the higher spheres of progressive being. They have died and risen again to life, and are consequently possessed of a divine, human body of flesh and bones, immortal and eternal."

When John the Revelator on the Isle of Patmos was about to fall down and worship at the feet of the angel who had shown him his glorious visions, he said unto him, "See thou do it not; for I am thy fellow-servant, and of thy brethren, the prophets."

Orson Pratt, in an article in the MILLENNIAL STAR for January 15, 1846, classes all the children of God under the general head of Angels, and then makes the following four grand divisions: "First, spirits or angels who have never been incorporated with flesh and bones; second, spirits or angels embodied in a mortal tabernacle; third, spirits or angels disembodied, but waiting for the resurrection; fourth, spirits or angels embodied in an immortal tabernacle."

It will be readily seen that the first division has reference to our pre-existent state, and the second division to the human race occupying this globe. These may not perhaps be classed as angels in the generally accepted meaning of the term. Those belonging to divisions three and four would perhaps answer the requirements.

Joseph Smith taught that "there are two kinds of beings in heaven—viz., angels who are resurrected personages having bodies of flesh and bones; . . . and the spirits of just men made perfect—they who are not resurrected, but inherit the same glory." It is further explained in this revelation (Doc. and Cov. Sec. 129) how that if the spirit of a just man made perfect comes as a messenger to a person "he will come in his glory; for that is the only way he can appear." However, if he is an angel with a resurrected body, he has power to hide his glory from the sight of mortal eyes. Elder Pratt elaborates on this as follows:

"There is a difference in the appearance of the spirits of just men, and those immortal beings raised from the dead or translated. If the first become visible, they must appear in brightness with exceeding great splendor and glory. They have no tabernacles in which to hide the brightness of their glory when visible to mortal eyes; the second can display their glory or veil it from mortal gaze, by the interposition of the fleshly tabernacle. Hence the second in this respect hold a pre-eminences above the first, being possessed of the superior power of administering in brightness and glory, or appearing like common mortal men according to their own will and pleasure.

"As an example of the exceeding great glory of the first, witness the description of Gabriel by Daniel; so great was his brightness, that this man of God could not stand in his presence, but was overpowered and fell to the ground, and did not regain his natural strength for some days after.

"As examples of the administrations of the second, read the description of Jesus appearing to the two disciples, who did not know Him from a stranger, though he was a resurrected being. He was known unto them by His breaking

bread and vanishing from their sight. In many of His other administrations after His resurrection, we do not read that any of His disciples had any difficulty in gazing upon Him and conversing with Him in a most familiar manner. His glory was veiled from their view.

"But unto Saul of Tarsus, and unto John the Revelator, He permitted His glory to shine forth, which, in the first instance, was so great as to injure and destroy the natural vision; and in the second, caused as good a man as John to fall as dead at his feet.

"When the apostle exhorts the Christian church to be careful to entertain strangers, for in so doing some had entertained angels unawares, he no doubt had reference to the kind of angels who could come in disguises by hiding their glory in fleshly bodies."

Joseph Smith received many ministrations of angels. Sometimes their glory was made manifest, and at other times it was hidden, so that they appeared very much like other men. One of these visitations the prophet describes in the "Pearl of Great Price," and it is of special interest because it gives us some definite information regarding the dress and appearance of an angel. He says:

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni."

Moroni, it will be remembered, was a prophet who had lived on the American continent about the year 400 A.D. He had died, and in due course of time had been resurrected, and into his keeping was given the records which contained the history of his people.

The angels, then, are in very deed our brothers and sisters. They belong to the same great family that we do—the family of intelligences at whose head stands the Eternal Father. They are not strange, unsexed creatures whose existence has been and always will be apart from the experiences of the spirits who have tabernacled here in the flesh, and which we call men and women; but they also are men and women, with all the attributes which glorify them as such, cleansed from the dross, purified, exalted, and perfected. Those of that great throng which God has sent on missions to this earth have been, as far as we know, of our brethren, for the very probable reason that

they hold the Priesthood in its active, administrative form; but within the gates of the angelic abode, we may be sure are mothers, wives, sisters, and daughters all in their perfected sweetness and beauty of womanhood.

N. A.

COPIES of number 1 of the present volume of the STAR, also number 19, 1905, are wanted at this office. Will those who have copies for disposal, in good condition, please deliver same to their conference president who will give them credit for the same.

DR. WIDTSOE'S article in this number of the STAR on the "Philosophy of 'Mormonism'" is of special interest to the Elders, and in fact to all who are endeavoring to teach the principles of the Gospel. Dr. Widtsoe presents clearly and simply the important fact that the Gospel plan agrees with truth as the scientist finds it, and that there is no disagreement between scientific truth and true theology. The Elders who desire to present faith, repentance, baptism, and the gift of the Holy Ghost from varied view-points will find much to help them in this article.

UPON opening our last consignment of books from the *Deseret News* office, we discovered that over a hundred pages of the hymn books were missing, and until they arrive we will be unable to fill orders for them. When they are ready for distribution, the fact will be made known through the columns of the STAR. We are also unable to supply Kelsch's Reference. We have now in stock, "Added Upon," "Leaves from my Journal," and a good stock of Robert's Works.

Once more we find it necessary to instruct the Elders that in ordering books or tracts, the name of the conference to which they belong must be given. Many of the Elders neglect this, which causes no little inconvenience in this office. We would advise the use of post cards whenever possible in ordering. Nine-tenths of the orders now sent by letter could be written on a post card, which would not only be a saving to the Elders, but a convenience to this office. By writing widthwise, one item on a line, a card will hold quite as many lines as the average order is composed of. Again we request the Elders to keep all orders for literature separate from communications to the STAR or business of a financial nature. We urge that as far as possible all orders be posted not later than Wednesday night of each week, so that they may be included in the week's invoice, which is made out Thursday. Please make a note of these items.

FROM THE MISSION FIELD.

Twenty New Members in the Leeds Conference.—A baptismal service of the Leeds conference was held on Saturday, January 13, in the Wapping Road Baths, Bradford. After singing and prayer, Elder Joseph W. McMurrin Jr., spoke upon the necessity of obedience to the ordinance of baptism, after which twenty persons were baptized, Elders Calvin W. Richards and Alma V. Huish officiating. A confirmation meeting was held in the Westgate New Hall, also a local priesthood and general meeting was held in the evening, members of all the branches being present.

Baptisms at Hanley.—Elder William A. Bennett sends the following from Hanley:

"Just a few lines to inform you that we had a baptismal service on Sunday, January 28, when five more members were added to the Church, myself officiating. In the afternoon a sacramental and confirmation meeting was held, and in the evening we held our district meeting in the Temperance Hall, which was tendered us free of charge. The meeting was enjoyed both by the Saints and strangers. We had our president as well as his clerk with us. The work is progressing very favorably here in this district."

More Baptisms at Hucknall-Torkard.—Elders George W. Wright and Luther S. Foss send the following interesting news:

"It is with pleasure we report that on January 22nd, 1906, seven more honest souls were added to the fold of Christ. The baptism took place in the Radford Baths, Elder George W. Wright officiating.

"There were some of the Hucknall-Torkard Saints and also some friends from Nottingham present to witness the ordinance. From the baths the Saints and friends went to 7 Devon Street, and a very successful cottage meeting was held. President Aaron Call spoke on the subject of laying on of hands for the gift of the Holy Ghost."

District Meetings.—Two very successful district meetings were held on Sunday, January 28, at the Latter-day Saints' meeting room in the Trades Exchange, Cross Burgess Street, Sheffield. The meetings were well attended, and a rich portion of the Spirit of the Lord was enjoyed at both services. The Elders, with Saints and friends, met Saturday night in a pleasant social at the Vestry Hall, Heeley.

Successful district meetings were held on Sunday, January 28th, 1906, at Southampton of the London conference, and at Halifax of the Leeds conference. Both these meetings were well attended by Saints and investigators, and a good spirit was enjoyed. The Halifax meetings were held in the commodious Unity Rooms of the Oddfellow's Hall. There were over two hundred people present, most of whom were investigators and strangers.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Reviews.

It is suggested that the Sunday schools throughout the mission continue holding their usual Fast day exercises and testimony bearing on the first Sunday of each month, therefore no regular lesson will be printed in the Star for that day.

Many classes find it difficult to occupy all the time on Fast day in testimony bearing, and to such we suggest that part of the time be given to a review of the work done during the previous month. In fact, we think it would be wise to always set apart a portion of the time for this purpose. Reviews are a very important part of the recitation; and in this connection, a few suggestions might be profitable.

On the importance of the review, a prominent American teacher has said:

"The teacher has two duties in regard to knowledge—to get it into the minds of his pupils, and to keep it there; to explain, and to fix the knowledge explained.

"Explanation affords a teacher the widest field for the display of his individuality and teaching talent, but the permanency of his teaching depends upon persistent repetition and reviewing. The old lady's rule for sweetening rhubarb: 'Put in as much sugar as your conscience will allow you, and then shut your eyes and throw in a handful more,' if slightly changed may be taken as a guide by teachers. We must repeat and review, and review and repeat until it seems absurd to repeat any longer, and then experience will show us the necessity for repeating and reviewing again."

Also, "Memory's track, to be fit for travel, must be well beaten. Memory, like a piece of polished metal, shines more brightly the more frequently it is burnished." The time for the regular lesson is usually brief, and many subjects are but touched upon lightly. It is, therefore, important that reviews be had to bring up again these points and fasten them more firmly in the mind. Ofttimes the various divisions of a subjects are quite disconnected. In the review these should be placed in their proper relationship, that an intelligent view of the whole may be had.

It must be remembered that a mere repetition of words or even thoughts is not the best form of review. There should be, as much as possible, a newness in the method of presentation, thereby enhancing the interest. The skill of the teacher will be exhibited in the varied ways by which the scholar is led to view a truth. Every new approach to a truth adds strength and beauty to it, besides impressing it more forcibly on the mind.

These remarks on reviews will also apply to those that are had in connection with the regular weekly lesson. Special care should be taken in conducting the review which follows the presentation of the topics, so that it does not become simply a repetition of what has just been given.

EPISODE IN THE LIFE OF A MISSIONARY.

BY ELDER DAVID L. MURDOCH, OF THE SCOTTISH CONFERENCE.

The writer had recently been transferred to the City of Edinburgh to labor for a season. He had often heard the Elders speak of the Saints residing in and around that city, and also of a family who were not members of the Church, but had relatives living in Salt Lake City. The Elders were always made welcome to their home here. In thinking about these narratives, I wondered if, from a long residence in Salt Lake City, I did not know them. One day we received an invitation to visit this family. The card said: "We will be delighted to see you all. The more the merrier, so let 'em all come."

It is needless to say that the invitation was as eagerly accepted as it was graciously given. When the appointed evening arrived, six of us presented ourselves at their elegant home in one of the most fashionable quarters of the "Auld toon o' Edinboro." Our reception was of the most cordial nature. We were ushered into a large dining room, the table being set and loaded with

the good things of life, to eat and drink. This being my first visit, I was introduced to the host and hostess. As we were being made welcome, the host exclaimed as he shook hands, "I know that face," and I answered, "I think I know yours." To my great suprise I learned that I was quite familiar with him as he used to appear on the streets of Salt Lake City. I immediately recognized him—although in the lapse of many years he had aged and whitened.

His father, it seems, was one of the earliest Saints in Edinburgh, and was contemporaneous here with the late William C. Dunbar, and others of that early date. He still lives in Salt Lake City, and is now a very old man. My first acquaintance with him whose guests we lately were, was over twenty years ago. I saw him occasionally afterwards, and during the Liberal administration under the Mayorship of George M. Scott, he held a responsible office in Salt Lake City.

Time passed along and brought its changes. For the purpose of looking after business interests of his father in this city, it was necessary that he should come over here for a time. They are still here, although their hearts look longingly to Salt Lake City as their cherished home. They keep in touch with events in the Far West. But there was a time when the Elders did not call upon them, and they longed to see them again. They wondered if the Elders had been withdrawn, and why they had not called.

One day as they were riding through the city, they came upon a concourse of people on a street holding a meeting. "There they are!" exclaimed the wife to her husband. "There are the 'Mormon' Elders." The carriage was instantly stopped. They got out and listened to the young men who were preaching the Gospel to a large crowd of attentive listeners. When the meeting closed, their acquaintanceship was renewed; and ever since, a warm reception awaits the Elders whenever they choose to call. The strange coincidence of meeting again, under such circumstances, after the lapse of so many years, has caused a deep and lasting impression to be made upon my mind.

"JUST TO-DAY."

BY PRESIDENT ANDREW KIMBALL, OF ST. JOSEPH STAKE OF ZION, IN THE "YOUNG WOMAN'S JOURNAL."

JUST to-day, that's enough. What's the use of borrowing trouble for the morrow. To-morrow has not come yet. And what assurance have we that there will be a to-morrow in this life for us? The Sunday school song says: "To-day, to-day, work with a will. To-day, to-day, your duty fulfill." For "there is no to-morrow, but only to-day." Live a good life one day, that's all. That isn't very long to be under restraint, if that is what you call it to be good—only twelve or sixteen hours in this little day life of ours. When awakened on the morrow we begin a new life. Why then try to span the whole of one's life looking forward under mental strain, covering a long, uncertain period, when it is so easy to do good and make an accounting for just one day? Live for to-day. Let to-morrow take care of itself. The aggregation of three hundred and sixty-five days well lived will make the first yearly land mark unblemished in a splendid life's career.

A few Sundays since, while attending a little ward conference, at which there were present representatives of the various auxiliary organizations of the Church, one sister brought out the theme of our little article, and showed why she had embodied it in her life.

"Live for to-day. Why step over the period of an actual living day?" said she. Then this good woman of many years of lonely experience without a companion, told how this conclusion had been reached—to us an inspiration, a new idea though old. Some time after the death of her husband and during the struggle she had to maintain her family of small and almost helpless children—wearied, humiliated, and crushed, she exclaimed, "I cannot endure longer." Worn out under the intense strain, one night she fell asleep, and carried with her in dreamland the troubles of the day. Wandering in a wooded land, she came to the base of a great mountain, and there fell down exhausted near a great tree; the level land was almost too much for her enfeebled condition, and to think of ascending that seemingly unbroken mountain side was too much for her. She gave up in despair.

Just then her husband appeared upon the scene and said, "What are you doing here, my dear?"

He lifted her up and said, "Come with me." She answered that it was useless to try to climb that great mountain. He kindly said, "I will help you."

After climbing a short distance, they came to a level place where they rested. Being refreshed, they climbed again, and while resting the second time, in a little glen in the mountain side, he remarked: "Here you see are spaces for rest in life's climbing mission. No use trying to carry all the load at one time, or trying to do it all in one day; one day at a time is all that is expected of us."

With these words ringing in her ears she awoke to a new determination. Since that time this good woman has lived a one day life, and her burden has been lighter, her life happier.

What a blessing it would be to humanity if this little lesson could be carried home to many busy, worried individuals who sometimes feel as though the whole world depends upon them. See the business man, who, instead of closing the door of worry and care when he goes home to his family, carries with him the burden of his business. He talks about it, he goes to bed with to-morrow's affairs in his head. He can't sleep. He disturbs others who have troubles of their own. It's time enough after breakfast next day to undertake to surmount those difficulties, Mr. Man! All your fuss and worry at night won't help you a bit. The fact that you have disturbed the whole household and doubled up on your already too heavily burdened companion has not lightened your load a particle. Turn the key on your business life at evening and go home prepared to help make home, "home, sweet home." A little of the man's time belongs to himself and a little more to his family.

In these peculiar times we lack confidence. We are altogether too practical, depend too much upon ourselves, don't trust enough in God. Let us learn a lesson from sweet nature—the flowers, the trees, the birds and animals all live on in a serene confidence, a living faith. Let us exercise confidence in our Heavenly Father, do our duty, and allow Him to provide. All that adds to our confidence is good, because there comes through it tranquil, well

guarded energy, responseful action, love of true life, and happiness in fruitful labor. Thus we live not by bread alone but by every word that proceedeth out of the mouth of God. What would life be without hope? In these days of keen competition we become strangely timid, doubt overshadows us. One of our modern writers says:

Does the drop of water doubt the ocean,
Does the ray of light mistrust the sun?

No, nor should we lack confidence in our Creator. In the mad rush for wealth and power a mistake is made, the real purpose of life is overlooked. We should try to learn that enough is sufficient. When we learn that it is not altogether the material affairs of life that bring true happiness, when we learn to find joy in our existence, learn the true purpose of life, we can be happy. O! that we could have that abiding faith once delivered to the Saints, and so richly manifest now-a-days in some characters, so that when clouds of despondency settle down heavily upon us, and we are of ourselves powerless to combat them, we might look up and feel that all will be well and we will yet come out victorious. This beautiful poem by Samuel Wilberforce is very appropriate:

Lord, for to-morrow and its needs,
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day;
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day;
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for to-day.

In pain and sorrows cleansing fires,
Brief be my stay;
Oh, bid me if it be to-day I die
Come home to-day;
So for to-morrow and its needs,
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

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